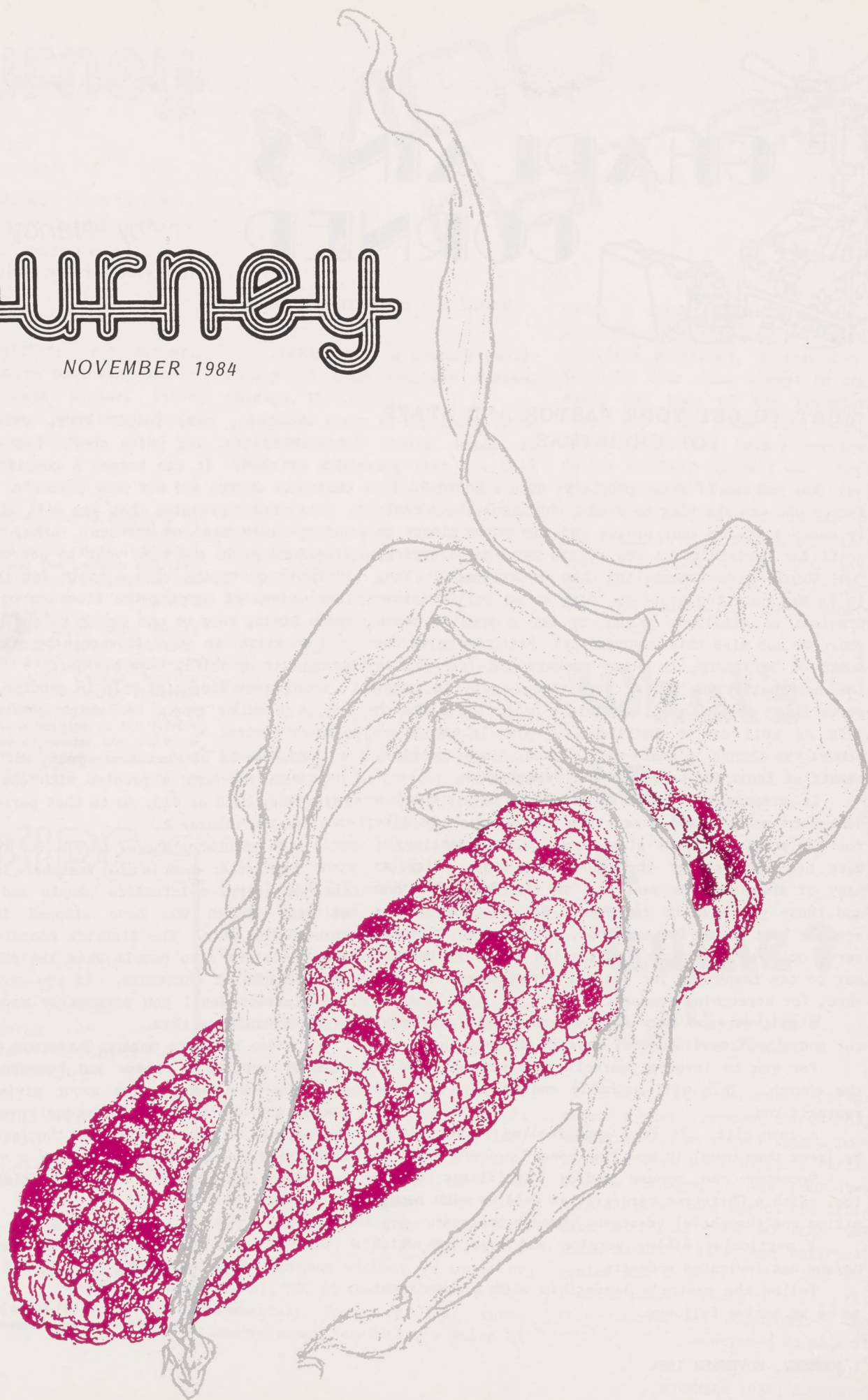


JOURNEY

NOVEMBER 1984





CHAPLAIN'S CORNER

by Nancy Radclyffe

Collective Writer and Senior Chaplain

WHAT TO GET YOUR PASTOR AND STAFF FOR CHRISTMAS

Are you one of those people or even a Board of Director who are starting to wonder what would be a really sharp gift for your pastor and the other clergy on staff for Christmas? A few of you may now be saying, "Oh! Should we be remembering them at Christmas?" Yes, it is not only the gracious thing to do but Christmas provides an excellent excuse to say a special thank you. Do not miss this opportunity! Bring it up to the Board of Directors, to other members and friends, to the hospitality or social committee, etc. In other words bring it up to all who might help plan a Church gift as well as to individuals. The latter gives others the chance to share with a card, tin of cookies, basket of fruit and nuts or other remembrance.

In preparation for this column I have called a number of pastors and asked them what they would like for Christmas. I have also drawn on conversations I have had with clergy throughout the year. Pick as many of these as you want and as fit your situation and those you have to remember. Not all suggestions are the best match for everyone. It is fine if these serve only to stir your imagination for that perfect way to say thank you for caring, for making a difference, for stretching yourself.

A gift weekend away (all expenses paid) for pastor and significant other of her/his choice.

For you to involve yourself more in the life of the church. This will probably end up as a gift to yourself too.

A cash gift. It is a good feeling to be able to be freer than usual in spending money on one's self.

Remember the spouse and/or significant other, too. With a Christmas card/gift as well as with recognition and thoughtful treatment through the year.

A particular Bible, version and type for which he/she has indicated a desire.

Follow the pastor's leadership with a commitment to be an active follower.

A stole, alb, pulpit robe, cassock, surplice, chausable, etc. for which she/he has expressed a desire or need. It can become a nongift if it is your choice or desire and not your pastor's.

A card expressing that you will give a set number and specific kind of service. Like, arrive early on five Sundays in the next year to set up for church or 12 hours of typing time a month for the next year or three times of mopping the floor or painting the pastor's living room or one tuneup on the person's car.

A raise in pay/allowances/benefits because you brought it up rather than him/her.

A car or financial help in getting one.

A book or books for which she/he has stated a need or desire.

Four weeks of vacation a year, with pay.

When you have a problem with one of them, something they said or did, go to that person first.

Health insurance.

Life insurance and/or an IRA for retirement.

Some other people to remember in some way are the secretary, maintenance people and clergy outside of your church who have stepped in to help out through the year. The district coordinator, treasurer and clerk are also people whom the church as a whole acknowledges at Christmas. If you are very active on the District level you personally may also choose to give something to them.

If you are into making Christmas cookies and candies or putting a cheese and homemade bread assortment together, etc. think about giving these to the pastor and staff as an individual present. They are appreciated on many levels from the fact that they help with Christmas entertaining during a very busy season to the appreciation of your time and effort.

Write to: The Rev. Nancy Radclyffe
Spiritual Life and Clergy Care Center
P.O. Box 691566
Los Angeles, CA 90069
SLACCC number is (213) 465-4227.

JOURNEY

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JOURNEY is a monthly magazine of
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provide news and report issues of concern
within UFMCC and the Lesbian and Gay
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Editorial Office: 5300 Santa Monica
Blvd., Suite 304, Los Angeles, CA 90029.
Phone: (213) 464-5100. Subscription rate
\$16.80 per year U.S., Canada, Mexico.
\$20.80 other areas. Published by Universal
Fellowship Press. Printed in U.S.A.

All materials submitted to JOURNEY
must be inclusive of gender, age and race.
The Editor will modify any language not
meeting these criteria.

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Book

Cover: CORY ALLISON

MCC names

(not by anyone we know)

SHENANIGANS, a monthly publi-
cation of Good Shepherd Parish,
Chicago, IL...Enjoy!

Since there is beginning to be
duplication of church names in
UFMCC the following list has been
sent to the Fellowship so new
churches can choose from approved
names. Some names are being held
for use by specifically targeted
groups. Others are available for
use by anyone who wants them...

Best Shepherd Parish MCC, New
& Improved Shepherd Parish MCC (not
to be used before Best Shepherd's),
Presumptuous Assumption of the
Blinding Light MCC (Firesign AZ),
Lemon Fresh MCC (Citron, CA),
Saints Juliana & Eckhardt MCC (for
those who wish to correct the Cath-
olic Church's error/s), Vogue MCC
(Paris, France), Washed in the
Flood MCC (Lower Mississippi River
Valley), Where Jesus Lost His
Sandal MCC (Bismark, ND), Santa
Maria Guadalupe Anastasia Rosario
de Jimenez y Cordoba MCC (Caracas,
Venezuela), Cosmopolitan MCC (vari-
ation for very high or very low
church), The One & Only True MCC
(for anybody who's got the nerve),
Our Lord of the Seismograph MCC
(San Andreas, CA), For Everything
There is a Season MCC (for churches
that get a new pastor every year),
Fer Shurr, Fer Shurr MCC (Encino,
CA), Milk of Magnesia MCC (for reg-
ular people), Here We Go Again MCC
(for that Study Group that just
can't get off the ground), Rawhide
MCC (Cheyenne, WY), A Cappella MCC
(for churches without an organ or
piano), MCC of the High & Holy Par-
liamentary Procedure (for those
who've memorized Robert's Rules of

Order & think they're important),
Nice MCC (not much happens there,
but it's niiiccee), I Just Can't
Cope MCC (for those always in cri-
sis), Our Lady of the SlingBack
Pumps MCC (for those into drag),
Gridiron MCC (no Sunday services
during football season), God I hope
My Folks Don't Find Out MCC (for
those who just have to remain in
the closet), Holy Roller MCC (for
bowlers), Break a Leg MCC (for
thespians), Oh My God, Not Another
MCC MCC (anywhere in Southern
California).

What's in a name?

by CORY ALLISON
Collective Member

First, it's necessary to un-
derstand that I process the Monthly
Report forms, so when I read a pub-
lication from Good Shepherd Parish
MCC in Chicago, I was convulsed
with laughter over one of the arti-
cles entitled, "HOW DO MCCs GET
THEIR NAMES?" It's pure satirical
genius was a natural for JOURNEY.
I could really relate to it! Well,
this touched off something in my
continued on page 10

aids ...

A Gay Man's Health Experience

PART V

By Steve Pieters
Collective Writer

On Monday, September 10, I began my medical treatment at the University of Southern California at Los Angeles County Medical Center. The treatment consists of a biweekly injection of a substance called Leukocyte Dialysate. This is designed to "jump-start" my immune system. If it works, the doctors hope that I will be producing enough antibodies to combat the newly-isolated aids virus, then my own immune system will hopefully put the Kaposi's Sarcoma into full remission.

They do not think that this treatment will help the Lymphoma, but this Lymphoma is a slow growing tumor, one with which I can live for years. This is a experimental treatment program and it will last for three months.

I get no guarantees, but my doctors tell me I have every reason to hope that it will work for me, since I am so healthy right now. The fact that I am enjoying such good health is due in no small way to the prayers and positive energy from friends all over the country. My blood count continues to be very good; I look fine and I feel fine, with the exception of occasional profound fatigue. I also tend to be more emotionally vulnerable than before the diagnosis: I feel things more acutely. When I get scared, I get very scared. When I get depressed, I get very depressed.

The day of my first treatment, I was due at the hospital at noon.

I went to the gym in the morning. I got back home about 10:45 a.m. As soon as I walked in the door, I realized that my house had been broken into. They robbed me of some jewelry with sentimental value, my AM/FM stereo cassette player, which had my healing/meditation tape in it. They pulled open drawers and threw things everywhere. They took a pillow case from my bed to carry the goods away.

I was devastated. I called Nancy Radclyffe, our chaplain, who calmed me down and said she would be right over. I called the police, who did not come right over. When Nancy arrived, I burst into tears. I did not take this calmly. Nancy arranged for a locksmith to come over, asked a neighbor to deal with the police and the locksmith, whenever they might arrive. Then Nancy and I left for my treatment at the hospital.

It took four hours to get through the bureaucratic procedures, the blood drawing, the examinations and the actual injection. Then I went home to clean up from the burglary.

I cried a lot that day. I kept feeling the way I felt when I was a little boy and my parents put me in summer camp for a couple of months while they went traveling. I wanted to go home, to return to a sense of normalcy and security. But where is home? Where is there normalcy and security? My home has been invaded and soiled somehow. I believe that the only home that I can count on for normalcy and security now is God, which is what my faith has been telling me all along.

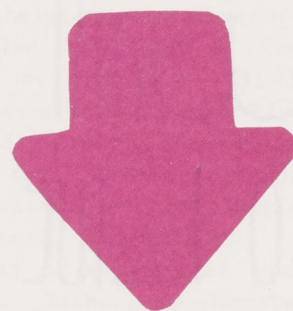
As I talked with friends that evening, many of them wondered if I wasn't terribly angry with God. This has not been the best couple of years in my life. I feel like I keep getting knocked down. Someone keeps punching the wind out of me. My life-line from the spaceship has been cut, I am being buffeted about in outer space and none of the other space travelers can help me now! Things have not been going my way. So, don't I want to yell at God? Don't I get awfully angry with God?

I have had my times of real struggle with God. I have felt that God has abandoned me. I have felt terribly angry with God. I have lamented my fate. I have questioned what kind of God it is that would create a world where all this was possible and where so much suffering has happened for so many centuries. I cry out with David in Psalm 13, "How long, O LORD? Wilt thou forget me forever?"

And yet I will sing God's praise. Psalm 13 and other Psalms of Lament move from a state of lamentation into praise of God. And I am beginning to really understand this. God did not do this to me. God did not break into my apartment and steal my things. God did not give me this disease as some perverse punishment. God did not abandon me. God is with me. God is with me, helping me face this disease. God is with me, crying over the loss of my grandfather's gold pocketwatch. God is asking me, "What can you learn from this?" Perhaps God is teaching me to let go. I am learning to let go

continued on page 12

SAMARITAN RELOCATES



by Sherre Boothman
Dean, Samaritan College

In August, Samaritan College moved into a new facility in the Wilshire District of Los Angeles. Our new address is:

3327 Beverly Blvd.
Los Angeles, CA 90004
(213) 387-8086

The facility is a wood-frame duplex and rents for \$750 plus utilities. We have doubled our square footage and even with our utility expenses, we expect our total cost will be less than our previous rent of \$896 per month.

The move was orchestrated by Joe Totten who was hired the first of August as a clerk to assist me with administrative duties. Joe pulled together a group of very dedicated volunteers. Thanks to their heroic efforts the moving costs were kept amazingly low.

We will be looking to air condition some of the facility before the hot weather returns next summer. The growth of the college is now possible. In fact, we have significantly increased space available to the library. The library office will help tremendously in administering the library. A Library Advisory Committee is beginning to take shape. Dick Denton from MCC Pomona Valley, who works professionally as a college librarian, has agreed to chair this committee.

Please join us in prayers of thanksgiving for our continued blessings!



TOP: Samaritan College's new building. ABOVE: The new library provides more complete services for Samaritan's Students.

I Want to Live Forever

by Chris Glaser
Collective Writer

An MCCer wanted to test Jesus, so he asked, "Teacher, what do I have to do to live forever?" Jesus said to the MCCer, "What does your church proclaim? How do you understand it? And the MCCer said, "Love God with all you are and with all you've got and love your neighbor just as much as you love yourself." Jesus said to him, "That's right! Do this and you will live."

But the MCCer knew he didn't love God with all his being and with everything he had and that he didn't particularly like his neighbors--certainly didn't love them as much as he loved himself. So he asked another question, hoping somehow to get off the hook so he could still live forever: "Who is my neighbor? People like me? People I agree with? People who have helped me out?"

Jesus replied, "A bag lady was going down from Los Angeles to West Hollywood, when some male prostitutes along Santa Monica Boulevard began harassing her, taking her shopping car, throwing what she considered her valuables into the gutter, ripping off her many layers of clothes. Finally, she fell exhausted face down on the sidewalk, bloodying her nose.

"Two police officers drove by in a patrol car, but they were more interested in arresting prostitutes

than coming to the aid of a downed bag lady. Then a member of MCC walked by, but, being on the way to a committee meeting, didn't have time to stop. But Jerry Falwell, who was in town to lead an anti-Gay/Lesbian rally, passed by in a limousine and saw the poor woman. He ordered his driver to stop, went out to the woman, helped her into his car and took her with him to the Bonaventure Hotel, where he got her a room and the hotel doctor to care for her cuts and scrapes. Before he left the next morning, he paid her hotel bill, leaving additional money should she stay another night."

Jesus, having said this, asked the MCCer, "Which of these three, do you think proved neighbor to the bag lady, harassed by hustlers?" The MCCer replied, "The one who showed mercy on her." Jesus said to him, "God and do likewise."

Jesus loved to shock the self-righteous pants off his listeners. The Jews hated Samaritans with a passion, believing them to be an inferior mongrel race who didn't worship in the right way or the right place. So Jesus, having a good sense of humor, casts a Samaritan in his parable as the good neighbor, when, in fact, Jews wouldn't even consider Samaritans neighbors at all, good or bad. Our version, with Jerry Falwell as the good neighbor, gives us a feeling for what the Jewish legalist felt when he heard the original version of the story. We might protest, "But Jerry Falwell would never stop to help a bag lady." The Jewish legalist would have thought the same way about Samaritans and was probably offended by Jesus' answer and went away disgusted, vowing never to attend Jesus' church again.

It was an admittedly testy question: "And behold, a lawyer stood up to put him to the test." It was a self-seeking question: "What shall I do to inherit eternal life?" Jesus suggested the lawyer already knew the answer. "What is written in the law? How do you

read?" Jesus asked. The lawyer knew the law from Deuteronomy and Leviticus about loving God with all one's heart, soul, strength and mind, loving one's neighbor and one's self. Jesus affirms his quotation, but notice Jesus doesn't give the lawyer the satisfaction of an answer to his question. Jesus doesn't say he will live forever if he follows these commandments, but simply states: "Do this and you will live."

The lawyer doesn't find this reassuring. First, he's not promised eternal life, as was his concern. Second, he knows very well he has not fulfilled these laws of loving God with all his being and loving his neighbor as himself. "Desiring to justify himself," the scripture explains his follow-up question, "He said to Jesus, 'And who is my neighbor?'" Now the lawyer is well acquainted with Jewish law. The neighbor to be loved is one's Jewish neighbor. Later this definition of neighbor came to include foreigners who might be dwelling in the midst of the Jews. But it certainly did not include Samaritans!

Maybe Jesus didn't always answer the questions he was asked because people were asking the wrong questions. Either he responded with silence as before Pilate, or he answered a question different from the one asked and invariably he spoke in parables. In this story we have an example of all three. He doesn't answer the lawyer's first question, "what shall I do to inherit eternal life," but rather makes the lawyer answer his own question. Now as the lawyer asks, "And who is my neighbor?" Jesus instead answers the question, "How can I be a good neighbor?" which is the question the lawyer should have been asking rather than trying to justify himself hoping for a narrow definition of "neighbor." Jesus answers this latter question with a parable.

Taking the common experience of muggings on the road between
continued on page 7

continued from page 6

Jerusalem and Jericho, Jesus describes someone who's been robbed, beaten and left for dead. First a priest skirts the victim, perhaps with the best intentions, since if the man were dead the priest would be rendered "unclean" by Jewish custom and unfit for temple service. The Levite (a lay associate to a priest, something like a church board member) passes by on the other side of the road too and maybe he feared a con game of unseen robbers ready to pounce if he helped. The lawyer hearing this parable was probably a Levite, so by this point in the story he must have been squirming a little wondering where this parable was going to lead.

Then Jesus zaps his listener. He might as well have told Menachim Begin that along came a member of the PLO who had compassion and helped a wounded Israeli soldier. Jesus says a Samaritan saw the man and had compassion, "...went to him and bound up his wounds, pouring on oil and wine"--then current forms of medicine. Then he put him on his own mule and "brought him to an inn, took care of him." When he left the next day he hired the innkeeper to take care of him.

Notice this is where the story ends. We have no word that the robbed man recovered from his wounds, nor that he ever thanked the Samaritan for his help. The compassion the Samaritan offered was unconditional: his personal safety, the helped man's recovery and/or gratitude were not requisites for the expression of the Samaritan's compassion. Contrast the lawyer who is concerned about his own personal safety in asking the question about how he can live forever.

Jesus continues his audience participation style by asking, "Which of these three, do you think, proved neighbor to the man who fell among the robbers?" shifting the question from "Who is my neighbor?" to "Who proved to be a neighbor?" The lawyer perhaps re-

sponded reluctantly, because he is after all describing a hated Samaritan, "The one who showed mercy on him." Jesus said, "Go and do likewise." In other word, show mercy on those in need, prove a neighbor to all who need you help.

This is not what the lawyer wanted to hear. He wanted a narrowly defined "neighbor" he had to love. He didn't want to define the world, especially an enemy, as his neighbor. Like any of us, he wouldn't want to hear the cries of the oppressed in Central America, of the dispossessed of Palestine, of the enslaved and segregated in South Africa, of persons with AIDS in the United States, of Third World people in this country and abroad who suffer educational, economic and physical deprivation. Like many of us, he wouldn't want to believe the Soviets had the compassion for peacemaking.

Personal immortality was an existential and theological question current for the people of Jesus' day. That's why there is so much of it in the New Testament. Now, nearly 2,000 years later, even in the midst of common doubt about life beyond death, personal immortality of some kind is a common quest. The theme song of the movie FAME cries out, "I want to live forever!" not unlike the lawyer's interest in how he can gain eternal life. The answer in the song is "fame," and the implication is achievement will give one a kind of immortality.

In Jane Chamber's magnificent play, LAST SUMMER AT BLUEFISH COVE, a dying Lesbian is surrounded by other Lesbian friends who have left their marks in life and guaranteed a type of personal immortality: one has authored several books; another has reared children; a third has accumulated wealth as a successful businesswoman. The dying woman can point to no achievements, nothing she can leave behind. But ultimately she leaves behind her lover, whom she has enabled to own her feelings and to take care of herself, standing alone, if necessary.

Her personal immortality is found in the gift of self-worth she has enabled her lover to find. Her gift of compassion will live on. It seems to be to this kind of immortality Jesus directs the lawyer in the parable of the good Samaritan. Not an immortality of personal preservation, personal safety or an extended quantity of life. Rather, an immortality of losing one's life to find it, risking even death on a cross and enriching the quality of life for others.

The character of the play who lives on, in our hearts, is the woman who dies the victim of cancer. In Jesus' parable, the person who has lived on in the telling and retelling of the story is the victim of racial hatred. This one did not allow victimization to paralyze compassion; rather it enabled more passionate identification with others in need. In the same way, those of us who fall victim to the society and the broader church's hatred of Lesbians and Gays should not allow that to paralyze our compassion for others; rather it should mobilize our love for neighbors in need. We cannot play victim and become preoccupied with our personal oppression or our personal immortality. We must open our eyes to others who have been hurt by church and society, whether for the same reason we have been hurt or for other reasons. With them we must walk hand in hand.

"Which of these proved neighbor?"

"The one who showed mercy."

"Go and do likewise."

EXCEL

Please take advantage of the opportunity to attend one of these upcoming Excel weekends:

November 02-04 San Francisco, CA
March 15-17 McKenzie Bridge, OR

fellowship news

our journey

REV. BOB ARTHUR
LOVING ENGLAND
by Nancy L. Wilson
Collective Writer

Bob reports that he has fallen in love with England and its people. In fact, he has been surprised by how little homesickness he has experienced (aside from missing friends and his church family at Long Beach, CA).

Bob is currently being supported by a handful of Fellowship churches in the Southwest District, individuals and MCC Kansas City, MO. He hopes to be able to continue his ministry there for quite some time. In England, the support of just a few churches for a one year period has made an incredible difference. We now have a healthy, strong, growing church in Birmingham and have doubled the ministerial leadership in Europe. We have laid the groundwork for a new district to form (there is talk of England and Denmark becoming a district) and outreach into the rest of Europe is blossoming.

The support for Bob ends in December of this year. Clearly his work is not finished yet and the Birmingham church is not yet quite able to handle paying a full time pastor.

We need some new churches to come forward to support this pioneering experiment for another year's commitment. We would be delighted if some churches renewed their funding as well. We would also like to look forward to finding support for other pastors to go to Europe.

If your church would like to receive the blessings of sharing the liberating message of Jesus

Christ through MCC, write to:

Rev. C. Jane Carl
World Church Ext. Ministry
c/o MCC of the Pamona Valley
508 S. Euclid Ave.
Ontario, CA 91761

CALENDAR

1985 UFMCC CALENDAR

We need your pictures now! This years' pictorial theme will be "Places of Worship." We need pictures of buildings (in and out) that include people or pictures of special church events. Have your church adorn our calendar this year. Send all photos (with captions) to:

UFMCC Calendar
5300 Santa Monica Blvd.
Suite #304
Los Angeles, CA 90029

The deadline is November 10, 1984. Thanks!



MCC AUSTIN SELECTS PASTOR

MCC Austin has selected its new pastor, the Rev. David Day. Day, who recently served a term as assistant district coordinator of MCC's South-Central District (Texas, Arkansas, Oklahoma & Louisiana) began his duties on September 1. The new pastor has 15 years broadcast experience in radio prior to beginning his formal training for ministry in MCC. He served at one time as vice-president of a corporation which owned eight radio stations.

The son of a Pentecostal minister, Day was born in Tulsa Oklahoma, was raised in Fort Worth, graduating from R. L. Paschal High School in Fort Worth. He began attending services at MCC Dallas in 1981, seven years after reading Rev. Elder Troy Perry's book about MCC, "The Lord is My Shepherd and He Knows I'm Gay." Day characterizes the years prior to going to MCC as containing much suffering and fear. The fellowship and instruction he found at MCC Dallas gave him the answers to many of his questions about his ability to be Gay and live a Christian Life.

Licensed to the ministry in

continued on page 9

Journey

NEY"

on, USA, Canada and Mexico.

to countries outside of the USA,

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00 Santa Monica Blvd., Ste. 304,

NEW COVENANT MCC INITIATES MINISTRY OF SUPPORT FOR PATIENTS WITH AIDS

New Covenant MCC in Garden Grove will initiate a special ministry of support and concern for persons who have become victims of Acquired Immune Deficiency Syndrome, commonly known as AIDS.

AIDS is a lethal disease whose most frequent victims are Haitians, hemophiliacs, intravenous drug users and male homosexuals. The disease breaks down the body's ability to resist disease. AIDS itself doesn't kill but in breaking down the immune system offers opportunity for other diseases to follow. Extensive research is being conducted to locate a vaccine for this disease.

In cooperation with existing support programs for patients with AIDS, New Covenant MCC will engage lay chaplaincy of outreach to AIDS patients. Through this chaplaincy, the services of caring people will be made available. A campus ministry will be provided every Friday evening from 6:00 p.m. to 9:00 p.m. As needs arise, the people who staff this ministry will be available for home visitation and for helping AIDS patients to obtain available local resources. The Pastor of the church, Rev. Paul Breton, will be available upon request to provide spiritual and sacramental sustenance and comfort as needed and desired by patients with AIDS.

As this ministry progresses, the pastor will assume the responsibility of developing programs of instruction and information geared to the education of chaplains and related professionals who would have occasion to be in contact with patients with AIDS.

Information about this ministry may be obtained by calling (714) 636-6505 or (714) 653-2934.



Jeremy Hay, Olympic Torch Bearers, runs past MCC Pamona Valley, CA. Rev. Jane Carl is one of thousands to view this historic event.

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As this ministry progresses, the pastor will assume the responsibility of developing programs of instruction and information geared to the education of chaplains and related professionals who would have occasion to be in contact with patients with AIDS.

Information about this ministry may be obtained by calling (714) 636-6505 or (714) 653-2934.



Jeremy Hay, Olympic Torch Bearers, runs past MCC Pamona Valley, CA. Rev. Jane Carl is one of thousands to view this historic event.

REV. BOB ARTHUR
LOVING ENGLAND
by Nancy L. Wilson
Collective Writer

Bob reports that he has fallen in love with England and its people. In fact, he has been surprised by how little homesickness he has experienced (aside from missing friends and his church family at Long Beach, CA).

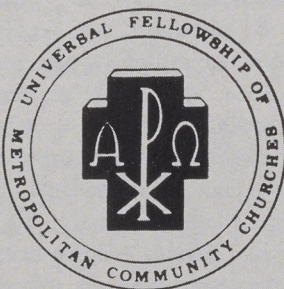
Bob is currently being supported by a handful of Fellowship churches in the Southwest District, individuals and MCC Kansas City, MO. He hopes to be able to continue his ministry there for quite some time. In England, the support of just a few churches for a one year period has made an incredible difference. We now have a healthy, strong, growing church in Birmingham and have doubled the ministerial leadership in Europe. We have laid the groundwork for a new district to form (there is talk of England and Denmark becoming a district) and outreach into the rest of Europe is blossoming.

The support for Bob ends in December of this year. Clearly his work is not finished yet and the Birmingham church is not yet quite able to handle paying a full time pastor.

We need some new churches to come forward to support this pioneering experiment for another year's commitment. We would be delighted if some churches renewed their funding as well. We would also like to look forward to finding support for other pastors to go to Europe.

5300 Santa Monica Blvd.
Suite #304
Los Angeles, CA 90029

The deadline is November 10, 1984. Thanks!



The son of a Pentecostal minister, Day was born in Tulsa Oklahoma, was raised in Fort Worth, graduating from R. L. Paschal High School in Fort Worth. He began attending services at MCC Dallas in 1981, seven years after reading Rev. Elder Troy Perry's book about MCC, "The Lord is My Shepherd and He Knows I'm Gay." Day characterizes the years prior to going to MCC as containing much suffering and fear. The fellowship and instruction he found at MCC Dallas gave him the answers to many of his questions about his ability to be Gay and live a Christian Life.

Licensed to the ministry in

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UFMCC in 1983, Day became associate pastor of MCC Dallas, a position he held until his election as pastor of MCC Austin in August of this year.

USA OLYMPICS VISITS MCC POMONA VALLEY by Gene Fry

There was a large crowd lining both sides of Euclid Ave. Ontario, CA the Monday of the week the XXIII Olympics was to open in Los Angeles. Cameras were click, click, clicking as the torch bearer, Jeremy Hay, an employee of Tendale Cheese from Essex, London, England, came into view.

Jeremy had arrived Saturday and made his 1K run with the torch Monday.

As Jeremy reached the South end of the newly opened Euclid Avenue underpass he was passing MCC Pomona (MCCPV) Valley where Pastor Jane Carl, Susan Stoffer and other MCC members, were waiting to take pictures of this historic moment.

Interesting to note, that Jeremy Hay should pass MCCPV, a church dedicated to World Church Extension and that Jeremy was from London, England, the city where UFMCC maintains its office of World Church Extension.

Jeremy passed the torch to Stacy Scott of Baskin Robbins at the corner by the church.

We of MCCPV feel very blessed to have been in the direct path of the torch bearer. We will hold warm memories of the bright Monday, made a bit brighter by the passing of the Olympic torch on its long journey to the Games site in Los Angeles.



Jeremy Hay, Olympic Torch Bearers, runs past MCC Pomona Valley, CA. Rev. Jane Carl is one of thousands to view this historic event.

NEW COVENANT MCC INITIATES MINISTRY OF SUPPORT FOR PATIENTS WITH AIDS

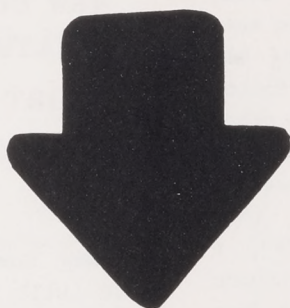
New Covenant MCC in Garden Grove will initiate a special ministry of support and concern for persons who have become victims of Acquired Immune Deficiency Syndrome, commonly known as AIDS.

AIDS is a lethal disease whose most frequent victims are Haitians, hemophiliacs, intravenous drug abusers and male homosexuals. The disease breaks down the body's ability to resist disease. AIDS itself doesn't kill but in breaking down the immune system offers opportunity for other diseases to kill. Extensive research is being conducted to locate a vaccine for this disease.

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TOP: MCC Sydney, Australia participating in Gay Freedom Day. ABOVE: Church Retreat at MCC Sydney has smiling turnout.

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brain...for the rest of the afternoon, I began to imagine the possible names of new Feasibility Groups presenting themselves to me in the morning mail such as "DIVINE ABUNDANCE MCC" (Rodeo Drive in Beverly Hills), "SAINT JOAN OF ACNE MCC" (a very young group), "RESURRECTION OF TOMBSTONE MCC" (Arizona), "AGLOW WITH THE SPIRIT MCC" (Diablo Canyon) and on and on! But it didn't stop there, it followed me home!

It's important to point out that in two days I am leaving on vacation, so my interests and time at this point should be concerned with all those last minute little chores that one finds necessary to do before a trip. However, most of this evening has been consumed with an obsessive hunt through my small Zip Code book I use at home!

Now these cities and towns really do exist and the following is a sample of what might show up on the UFMCC roster some day.

So what is more appropriate to start off with than PECULIAR MCC (Missouri). We certainly don't want to overlook OVERLOOK MCC in Ohio. To be fair to the other States, I'd better amble over to FAIR PLAY MCC in South Carolina. Since we're not too far away, you could attend a service at GAY MCC in Georgia. I'm not sure some of the Texans would take kindly to DYKE MCC, but anything is possible! While we're still in the Lone Star State, those of you who are athletically inclined might enjoy attending GAY HILL MCC...if you're sportsminded, drop your fishing line by GAYS CREEK MCC in Kentucky.

Our Fellowship folks will be very happy at PARADISE MCC (take your pick of Kentucky or Pennsylvania) and just a hop, skip and a jump away there's EDEN MCC in either Maryland or Wisconsin! But wait, how did HELL'S HALF ACRE MCC in Wyoming or HELL GATE MCC in New York get in the morning's mail? Probably the same way as RED DEVIL MCC in Alabama!

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CONNECTION

by Ravi Verma

Director of Administration

Many of us with demanding careers are often faced with too much to do with not enough time. We find ourselves stretched to the limit, tackling one project/meeting/program/appointment after another. It sometimes takes a crisis to get us to stop and re-establish a healthy rhythm between work and play.

There are a variety of resources and workshops designed to enable us to "prioritize our work," "to manage stress effectively," "to creatively manage time" etc. Either of those has important information that can help us to more effectively do our work. I have recently begun a process to evaluate my work/play habits. I want to share with you about an area that does not usually get much attention. It is "delegation," the list below gives some guidelines for delegating authority.

GUIDELINES FOR DELEGATING AUTHORITY

- (1) The best way to increase your effective authority is to delegate it. To hoard it is to lose it.
- (2) Once you assign responsibility, be sure you delegate the necessary authority with it.
- (3) Always work through channels. If you give a volunteer/employee responsibility and authority, don't destroy your right to hold the person accountable by unnecessarily interfering with work.
- (4) Clearly define the responsibilities assigned to each person and make this information known to others who work with them.

(5) Once you have delegated, follow up to make sure the job is being done but be careful not to "over-supervise."

(6) If possible, delegate in such a way that the volunteer/employee or supervisor receives instruction from only one person and is held accountable only to one person.

(7) Never assign duties to a person solely because they are distasteful or unpleasant to you. Don't be like the manager/pastor/committee head, etc. who calls on an assistant/volunteer only when there is correcting, discharging or disciplining to be done and reserves for themselves all the tasks they know will bring approval and glory.

(8) When you delegate authority over others to a person, be sure to back them up when their authority is called into question.

(9) Be quick to straighten out any complaints about a volunteer/employee overstepping their authority.

(10) Let every person know just what decisions they have authority to make.

(11) Be sure to praise, thank and adequately compensate all the workers.

(12) Pray before you decide what you are going to delegate and to whom.

At first glance these guidelines seem to apply only to the "secular" world, however, I believe they are useful in any organization that has several tasks to be done.

In UFMCC as we practice and

preach "the priesthood of all believers" it becomes important to explore the role, responsibility and authority of clergy and of lay people. These guidelines can be used in conjunction with a workshop on "gifts of the spirit" to discuss how delegation of authority is tied to the expression of gifts in the community. Also to discuss the relationship between the structure of the church (i.e. board, staff, committee, etc.) the gifts of the members, how and who delegates authority in the church.

This list also serves as an important diagnostic tool to explore how effectively each of us delegates authority.

As we grow in members, in responsibility and in opportunity, we will all have to learn a variety of ways to cope with our ministries. By learning how to delegate effectively we not only focus in more clearly on our own gifts, we also allow for others to enjoy the fruits of exploring their own ministries in the community.

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All this traveling around has made me hungry, so why don't we stop off and have lunch with our sisters and brothers at CUCUMBER MCC in West Virginia. Once more resuming our journey, those of an industrial bent might want to check on GAYS MILLS in Wisconsin or the ultimate for the guys, GAYSVILLE MCC in Vermont. Oh my, don't want to overlook GAYS MCC in Illinois! We are indeed everywhere! Down in Oklahoma we might have a congregation some day whose members don't exceed 16 inches in height and of course it would have to be called MICRO MCC. Did someone just suggest that I am obviously a bit off at this point? So what! I know I'll be welcome at LOCO MCC in Oklahoma!

continued from page 4

of my attachment to possessions, to worldly goods and desires. I am learning to let go of pain.

I am learning that when I ask God to remove my pain, sometimes the answer is "Take it away? I just gave it to you!" Instead of asking God to remove the emotional or the physical pain, instead of expecting to be free of pain, I am now asking God to help me with the pain, to loosen my grip on it, to let it go after accepting it and loving it as part of the human condition. Then the magic happens, I

experience healing and insight.

I have had people suggest to me, like Job's wife, that I curse God and die. But why should I, when it is obvious to me that God is helping me in this. "Life is hard, then we die." God is with us in that. God is with us. Emmanuel: God with us. This has meaning to me as a person with aids. Life keeps knocking me down, not God. God keeps helping me.

And so, "I will sing to the Lord, because the Lord had dealt bountifully with me."...Psalm 13:6.

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Clergy publishes

In October, Alyson Publications will release *THE TWO OF US: Affirming, Celebrating and Symbolizing Gay and Lesbian Relationships*, by Larry J. Uhrig, the Pastor of MCC Washington. Uhrig addresses the pitfalls of Gay/Lesbian relationships and offers some practical advice about how to withstand them. The primary focus of *THE TWO OF US*, however, is on the integration of Gay/Lesbian unions with the Western religious tradition. What are the implications of blessing a Gay/Lesbian relationship, or of performing a Holy Union? What in turn can Gay/Lesbian culture and relationships offer the church? Uhrig notes, "Our culture has gone to great lengths to separate sexuality and spirituality." He believes that Gay/Lesbian Christians can begin the re-integration of these two forces:

Following is an excerpt from Uhrig's book, *THE TWO OF US: Affirming, Celebrating and Symbolizing Gay and Lesbian Relationships*.

By Larry Uhrig
Pastor
MCC Washington D.C.

This sexual-spiritual split affects us all. Gay Men and Lesbians in particular are keenly aware of this split and probably have a tendency to accept it without question. Non-Gay/Lesbian people tend to believe that traditional marriage is the point of union between spirituality and sexuality. While this certainly is true for some, the vast majority of our population uses marriage as the controlling force to bind sexuality. We note the lack of sexual imagery in most western religious rites; sexual images appear only after they have been spiritualized and never include genital reference. This re-

sults from a negative cultural attitude about the body and its sexual organs.

I grew up in an environment that placed inordinate energy into the denial of sexuality. I never heard it discussed except in whispered tones and disguised language away from the ears of the children. I never saw a naked human body other than my own until I was in my late teens.

The message that sex is bad or dirty is communicated to us through vehicles like these. At the core of this communication network is a

set of religious symbols that add a negative value judgment to the topic of sexuality.

I vividly recall a roommate of mine in college. During summer school, on one very hot August night, he put on a pair of long-sleeved flannel pajamas before going to bed. It was not his custom to do so; but he was getting married in two months and he mentioned that he needed to learn to wear pajamas. I was so shocked at the implications of this statement that I couldn't even muster an answer.

continued on page 14

Who says gay relationships can't last?

They can. But not all by themselves. Satisfying gay and lesbian relationships are built — built by two people who have a commitment to one another and to the idea of sharing their lives.

In his new book, **The Two of Us**, Larry Uhrig draws on years of counseling experience to give some down-to-earth advice about what makes a relationship work. Here he tells:

- Why it is a mistake to copy the symbols of traditional marriage;
- How to keep early childhood conditioning from interfering with the way we relate to our partner;
- Why gay unions offer a unique challenge to Judeo-Christian values;
- The dangers of trying to hurry a relationship... and much more.

The Two of Us, by Larry J. Uhrig.

\$6.95 in bookstores, or \$7.50 postpaid with this ad.

Please rush my copy of *The Two of Us*. Enclosed is \$7.50.

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Alyson Publications, Dept. E-36, 40 Plympton St., Boston, MA 02118

continued from page 13

My roommate was saying that it was improper for a man to allow his wife to see him naked. He clearly believed that sex was a necessary evil which should not be enjoyed or discussed openly. This incident underscores in my mind the profound need for us to overcome the sexual-spiritual split in order to establish healthy attitudes with regard to our bodies, genital organs and sexuality.

It is surprising that the central image and event of Christian religion is stated in terms like "And the Word became flesh, full of grace and truth." (John 1:14, RSV). It certainly appears to me that the Christian church has not yet fully understood the radical meaning of these words. This Biblical proclamation reminds us that the "Word"--i.e., God, spiritual reality--has been immersed in human flesh. The verse further proclaims that the flesh embodied truth. If truth is part of our spiritual development, we must know the truth of the flesh in union with spirit.

Another Biblical text, from the Old Testament, reads: "It shall come to pass afterward that I will pour out my spirit on all flesh." (Joel 2:28, RSV). This often-quoted phrase must be explored. It does not say that God will pour out God's spirit on some flesh, or on male flesh, or that the spirit will stop at the neck or at the waist. No, it incorporates all human flesh.

Study of Biblical scripture reveals an abundance of sexual imagery which has been culturally screened or spiritualized to separate it from physical reality. What would be the reaction of people if, on a given Sabbath, their priest, rabbi, or minister told them that God's spirit dwells in their genitals and that their sexual exchange could be holy and a sacred experience? Only by imagining such an example is it possible to properly perceive how separated we have become from our sexual selves.

True, most people would be appalled at such comments from their spiritual leader; but for the Gay/Lesbian community this sexual split has prevented us from becoming part of any organized spiritual community and indeed from being able to claim our own spirituality.

What is happening in America today is this: There is a new message going forth out of the old set of symbols. This message offers spiritual values to Gay/Lesbian people. Everywhere, and energy is arising from Gay/Lesbian spirituality; every major religious denomination has Gay/Lesbian caucuses within it. This phenomenon was precipitated by the emergence and rapid growth of the Metropolitan Community Churches. Since 1968, this ministry to Gay/Lesbian Christians has spread worldwide, radically challenging the Western concept of spirituality and sexuality. The essential task of Western religion is to unite spirituality with sexuality: this should be on the agenda for all churches in the 1980s and 1990s. This task represents the teaching that sexuality is an honored gift from God. For centuries, Gay/Lesbian people have been excluded and even thrown out of our churches and synagogues on the grounds that our sexual orientation is incompatible with religion. The irony of this new age of union between sexuality and spirituality is that the very reason for excluding homosexuals has been the vehicle for our return to faith. It is precisely our seeking to fulfill our lives and to understand our sexual identity that has brought many of us from the brink of being "unchurched" back to a discovery of our place in the Family of God. Our sexuality--the stumbling block for many churches--has become the occasion of our encounter with God's acceptance.

Lesbians and Gay men now have a prophetic function to fulfill in the Judeo-Christian Western religious system. We are the point at which the union of sexuality and

spirituality occurs. Consistent with the revelation that God always chooses a rejected people through whom to act, Gay/Lesbian people are revealing the reunion of sexuality and spirituality. As we express our faith and relationship to our God, we are fulfilling revelation. Our very presence is a judgment upon the church as we visibly and physically embody the rejection of hundreds of thousands, even millions, of God's children. We are also grace as well as judgment as we embody the message of God's love and acceptance for all who are yet afraid--who hide within their fears.

CORRECTION: The following people participated in the Samaritan Orientation to MCC pastoring program. Alan Robertson of MCC of the Vineyard, Fresno, CA; Barbara Sagat, MCC Pomona Valley, Pomona, CA and Marguerite Scroggie of MCC Portland, OR, attended the entire six weeks. Sorry, your names were left off.

SHARE YOUR "GOOD NEWS" WITH OTHERS

JOURNEY would like to feature some human interest stories in the future. Has some individual or group in your church gone out of their way to be of Christian service? Had a unique or interesting ministry? Deserve to be recognized for their selfless and giving attitude? Please let us share it with others. Submit material to: *JOURNEY* 5300 Santa Monica Boulevard, Suite 304, Los Angeles, CA 90029.

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"Look at the Metropolitan Community Church today – the Gay Church – almost accepted into the World Council . . . National Council of Churches. Almost. The vote was against them. But they will try again and again until they get in. And the tragedy is that they would get one vote. Because they are spoken of here in Jude as being brute beasts – that is going to the baser lust of the flesh to live immorally and so Jude describes this as apostasy. Thank God this vile and satanic system will one day be utterly annihilated and there will be a celebration in heaven."

From a Sermon on the TV Program "Old Time Gospel Hour" by Rev. Jerry Falwell, President, Moral Majority.

No, Jerry, that's not what Metropolitan Community Church is like because:



We are a caring, loving group of people.

We have created a 60-minute television documentary to confront those kind of lies, and others made by people like you who preach that we, as Lesbian and Gay males are brute beasts, not people.

Our documentary portrays the lives of women and men in the Gay community praying for and struggling to secure freedom and liberation for all people . . . teachers . . . Cuban Refugees . . . Third World People . . . persons with AIDS . . . Gay parents . . . the church and unchurched . . . youth and seniors . . . sisters and brothers around the world who seek peace and prosperity. We have shared on tape the truth that spirituality and sexuality are compatible.

Mr. Falwell, I am asking my friends for help to show it like it is. I am asking them to please send their tax-deductible donations to me to get this message on the air. And it will be on the air because my friends care.

GOD, GAYS & THE GOSPEL: This is OUR story.

A television presentation of the Universal Fellowship of Metropolitan Community Churches.

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